Fellowship in Prayer

"For a world united in prayer"

Lead, kindly Light, amid the encircling gloom,
Lead thou me on!
The night is dark, and I am far from home,—
Lead thou me on!

—*Newman*

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OUR PURPOSE

To promote the practice of prayer among ALL religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

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FELLOWSHIP IN PRAYER

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THE INVISIBLE CURRENT

It is ever a surprising and wonderful revelation to me to observe the examples set by God's little creatures of the world. It was a lovely afternoon on a cliff overlooking the sea. I was contemplating the everchanging beauty and mystery of the sea moved by the unseen hand of God, when a sea-gull flew up from beside the steep embankment. He went soaring and circling and then seemed to remain motionless in perfect flight. I have observed this many times before, but now it moved me profoundly.

Here in utter faith and quiet flight this bird remained calm on the invisible current of air which supported him, while he gained strength to lift his wings in higher flight. Where had my faith gone? Was I so much better than this bird that I could beat my wings in fevered efforts to rise above the cliffs of doubt, when all I needed to do was to stretch out my inner wings of Faith and float tranquilly until I regained my strength for upward flight—to be still on the invisible current of God's love which flows in and around the universe with ever-sustaining power.

I watched the bird a long time as he gracefully dipped his wings and floated freely, suspended now and then like a pendant against the sky. Then at last he turned and soared off into the melting blue distance. I resolved that this lesson which my troubled heart needed so badly would lift my weary spirit and renew my life. I would rest quietly upon the invisible current of God's love, until with strength and courage I too, like the sea-gull, with perfect faith could rise above the battlements of despair and gain the clear promise of the vast span of the heavens.

—Zelma S. Dennis

EDITORIAL

THE NECESSITY OF CHRIST

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The deepest urge in man is the urge to worship God. This desire, once awakened, gradually consumes all others. The true religious man knows how powerful it can be, but almost all feel it at one time or another. The question is: how can we satisfy this urge, *how can we reach God?*

It is strange, but once we are embarked on the spiritual life each of us thinks he can reach God, or Truth, by following the austere and difficult path of knowledge, of discrimination, of analysis and philosophy—that he can gain illuminative knowledge of the Supreme Being under his own power. It is a stage all of us pass through, but unfortunately many otherwise gifted people remain at that stage for years, making little progress toward the goal. Once we have realized the stupendous fact that we are, after all, not a body, not a mind, not a corruptible personality, but a spiritual being, one at all times with God, it is natural enough to think this way. Exalted by a consciousness of our own potential divinity and convinced that we can manifest this divinity, sooner or later, in our lives, we are loath to pursue the path of devotion and prayer, of identification with a personal God. This path seems somehow lower, less true, less challenging than the other.

During this period we come to think of God as a Power, as Mind, as Spirit, Omnipresence, and so on. We think we can make contact with that God. It seems to be the way an enlightened spiritual man should think in the modern world.

But how does this attitude relate to Christ's life as a divine Incarnation? Recently we have contemplated the last days of his life on earth, his Passion, his death on the cross, his resurrection. What do we think of this life? Do we believe he lived and that he was what he claimed to be? Are we to pay him a little respect as a great man, a great teacher, like Socrates, and then pass on? Or what

do we think of him? The question is of supreme importance. If we have awakened to spiritual life, we cannot progress until we come to terms with what Christ means to us. Do we believe him when he asked us to throw our burden on him, to take up his yoke, to find rest in him, to come to God through him? If we do not really believe this, let us be honest about it and think of him as just a great man, a great moral influence, and leave him to other people. But if we do believe him, if we really think of him as a divine personality, then let us follow his counsel, let us cling to him, pray to him, meditate intensely on him, allow him gradually to take over our lives.

Those reared in other faiths have their own divine luminaries to occupy the place that Jesus does in the lives of most of us in the West. But the principle remains: God has sent a number of prophets and God-men to lead humanity to Him and if we repudiate them as unnecessary mediums between us and Him, we repudiate his intentions for mankind and stultify our spiritual progress. Listen to the words of Swami Vivekananda, taken from a talk he gave on *Christ, the Messenger:*

"No man hath seen God at any time, but through the Son." It is true. For where should we see God but in the Son? It is true that you and I, and the poorest and meanest of us, embody that God, even reflect that God. The vibration of light is everywhere, omnipresent; but we have to light the lamp in order to see the vibration. So the Omnipresent God of the universe cannot be seen by us until He is reflected by some one of these giant lamps of the earth...

Take one of these great Messengers of light, and compare his character with the highest ideal of God that you ever formed; and you will find that your God falls short of the ideal, and that the character of the Prophet exceeds your conceptions...Is it wrong, therefore, to worship these as God? Is it a sin to fall at the feet of these man-Gods, and worship them as the only divine beings in the world? If they are really, actually, higher than all our conceptions of God, what harm is there in worshipping them? Not only is there no harm, but it is the only possible and positive way of worship. However much you may try, by struggle, by abstraction, by whatsoever method you like, still so long as you are a man in the world of men, your world is human, your religion is human, and your God is human...

If they are logical, those who try to reach God without first reaching him through one of his Sons have to believe that these great lives were not necessary to humanity's spiritual growth, that a man can attain Truth and perfection without their grace. But the road is long and hedged with difficulties. We grow weary and are often tempted to give it all up. Our own strength, time and again, is not sufficient. The grace of saints and God-men is indispensable to us. That is why they appeared among us in the first place, suffered as we do, lived in the same flesh as we. If we could achieve the goal without them, then the Supreme Being would not have sent them. That they did come and live here and spend their lives trying to rouse up the inner strength and faith in men, is powerful evidence that they were indeed necessary, that without them we cannot move.

The God whom we seek is infinite, beyond all our conceptions. How can we contact this infinite Being, creator of all the worlds and universes, we who dwell in bodies, racked by fears, weaknesses and desires—how can we do this? We cannot. Some may say we really are not finite, that we too are Sons of God, we too are pure and divine in our real natures. If we have *realized* this, by immediate knowledge and experience, then we may forget Christ, we may contemplate the Supreme One as spirit to spirit. But how many of us have realized this? We may say we are one with divine Love and divine Truth, but this is hearsay knowledge. It is not knowledge we have earned, not knowledge we have gained through actual experience. When we have done this, we can contemplate the glory and mystery of the Lord directly. Meanwhile we must follow the path of love and devotion, of prayer and surrender, of meditation on the chosen ideal.

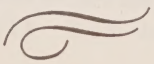
This is an easy path, it is natural, it is sweet, it brings us close to God. Gradually our ideal comes to dwell near us, we feel his power and grace more and more. Gradually he will lift us up and take us to the Source and in time make us know that there was no difference between us after all. We were one with him all the time, only we had forgotten it. « « »

I RISE ABOVE DEFEAT

Assailed by blasting winds and stung by rain,
I tread the Path and watch the slithering snakes
That hide in brush. Far off the goal I would attain;
The very ground beneath me yields and quakes.
A waning moon bestrides the somber sky,
Reminding me of dross, of broken wings,
Of canceled friends and bright-eyed hopes that die,
Of failure that attends all outer things.
But yet a soundless voice within declares,
"Behind you lies the way of broken toys,
Of forms outlived, and long discarded cares;
Each loss expands your heart for greater joys.
Make not success a staff to guide your feet,
But weave a wreath of glory from defeat."

—Francis Merchant

"....Thou must continue steadfast in this resolute purpose; and though thou gainest no strength into thy heart, and though the Devil should beat down thy tongue so that thou canst not pray to God, yet thou must continually hold and go on in this thought and purpose. The more thou pressest forward the weaker the Devil is; the more earnestly thou pressest forth from the Devil and thy sins, the more mightily does the kingdom of God press into thee. Have a care that thou dost not depart from this thy will before thou hast received the jewel, the pearl of divine wisdom and knowledge; though it holds off from morning till night, and still from day to day, if thy earnestness be great, then thy jewel will also be great which thou shalt receive in thy victory...."



—Jacob Boehme

GOD EDUCATES MEN THROUGH MEN

Evelyn Underhill

Every religion looks for, and most have possessed, some revealer of the Spirit; some Prophet, Buddha, or Messiah. In all, the characteristic demonstrations of human power of transcendence--a supernatural life which can be lived by us—have begun in one person, who has become a creative centre, mediating new life to his fellowmen: as were Buddha and Mohammed for the faiths which they founded. Such lives as those of St. Paul, St. Francis, Fox, Wesley, Booth are outstanding examples of the operation of this law. The parable of the leaven is in fact an exact description of the way in which the spiritual consciousness—the supernatural urge—is observed to spread in human society.

It is characteristic of the regenerate type that he should, as it were, overflow his own boundaries and energize other souls: for the gift of a real and harmonized life pours out inevitably from those who possess it to other men. We notice that the great mystics recognize again and again such a fertilizing and creative power as a mark of the soul's full vitality. It is not the personal rapture of the spiritual marriage but rather the 'divine fecundity' of one who is a parent of spiritual children, which seems to them the goal of human transcendence, and evidence of a life truly lived on eternal levels, in real union with God. "The last perfection to supervene upon a thing," says Aquinas, "is its becoming the cause of other things." In a word, it is creative. And the spiritual life as we see it in history is thus creative: the cause of other things.

History is full of examples of this law: that the man or woman of the Spirit is, fundamentally, a life-giver; and all corporate achievement of the life of the Spirit flows from some great apostle or initiator, is the fruit of discipleship. Such corporate achievement is a form of group consciousness brought into being through the power and attraction of a fully harmonized life, infecting others with its own sharp sense of Divine reality.

Poets and artists thus infect in a measure all those who yield to their influence. The active mystic,

who is the poet of Eternal Life, does it in a supreme degree. Such a relation of master and disciples is conspicuous in every true spiritual revival, and is the link between the personal and corporate aspects of regeneration. We see it in the little flock that followed Christ, the Little Poor Men who followed Francis, the Friends of Fox, the army of General Booth. Not Christianity alone, but Hindu and Moslem history testify to this necessity. The Hindu who is drawn to the spiritual life must find a *guru* who can not only teach its laws but also give its atmosphere; and must accept his discipline in a spirit of obedience. The Sufi neophyte is directed to place himself in the hands of his *sheikh* 'as a corpse in the hands of the washer,' and all the great saints of Islam have been the inspiring centres of more or less organized groups.

History teaches us, in fact, that God most often educates men through men. We most easily recognize Spirit when it is perceived transfiguring human character, and most easily achieve it by means of sympathetic contagion. Though the new light may flash, as it seems, directly into the soul of the specially gifted or the inspired, this spontaneous outbreaking is comparatively rare; and even here, careful analysis will generally reveal the extent in which environment, tradition, teaching literary or oral, have prepared the way for it.

There is no aptitude so great that it can afford to dispense with human experience and education. Even the noblest of the sons and daughters of God are also the sons and daughters of the race; and are helped by those who go before them. And as regards the generality of men, not isolated effort but the love and sincerity of the true spiritual teacher—and every man and woman of the Spirit is such a teacher within his own sphere of influence—and the unself-conscious trust of the disciple, are the means by which the secret of full life has been handed on. "One loving spirit," said St. Augustine, "sets another on fire," and expressed in this phrase the law which governs the spiritual history of man.

God has no hands but ours, no feet to do His errands but ours, no heart to beat with love but ours.

—St. Teresa

DIVINE INSPIRATION

Dr. W. J. Thompson

Dr. J. L. Gordon declared: "An inspiration is really the touch of the Divine upon a human soul. It is the best evidence of the reality and nearness of the Unseen Realm. It is a fabric woven out of threads which are purely spiritual. It has in it all the power of pure force plus the subtle thing we call spiritual energy."

Someone once asked Henry Ward Beecher how long he preached. He replied: "Until the 'flash' comes!" In his message there was a moment of such spiritual power that it was instantly recognized, and Beecher felt it was meant to be a fitting climax to his sermons.

D. L. Moody once preached to a company of soldiers on the eve of a great battle. He knew that in a few hours many of the men before him might be dead on the battlefield. He preached that day with strange power. All present were visibly moved. The impression was too profound to be credited to mere human effort, and Moody himself was thrilled and shaken by the power of the Holy Spirit. To his surprise, a cold and formal Army chaplain approached him and said: "Moody, that was a great show! Do it again tomorrow night when you speak to the men on the other side of the river." The chaplain had regarded the whole thing as a very clever performance by one skilled in the tricks of oratory.

Of course he was entirely wrong. An inspiration is not something 'worked up' from beneath; it is something sent down—from above.

While there are many who know nothing of such spiritual manifestations, there are others, whose veracity is beyond question, who can point to moments so vibrant with the very Presence of God that they can no more doubt them than they can doubt their own existence. And the lives that have known this Divine Visitation humbly and gladly point to the source of their Inspiration.

Thackeray said: "I am astonished when I read what I have written!"

Oliver Wendell Holmes declared: "I never wrote any verses worth reading. If I ever put in writing anything worth reading, I was only the medium."

Emerson confessed: "I like my poems because I did

not write them!", and thus paid tribute to the Unseen Power working through his literary activities.

Tennyson said of his lovely poem, *Crossing the Bar:* "It came to me in a moment, and I simply put it down."

George Matheson, referring to his great hymn, *O Love that will not let me go*, informs us: "It was the quickest piece of work I ever did, and was finished in a few minutes. It seemed to be dictated to me by an inner voice."

The great composer, Haydn, during his last illness, was carried into a music hall to listen to his own remarkable composition, *The Creation*. When the orchestra came to the thrilling passage, 'Let there be light', the entire audience rose and cheered him. As all present looked toward him, Haydn lifted a hand and, pointing toward heaven, exclaimed: "It came from above!"

God still speaks directly to human beings. Such an experience can neither be denied nor forgotten, and it provides definite proof of the reality of the invisible world. God is nearer than we realize, and by completely surrendering ourselves to His Spirit we make amazing discoveries of the divine presence in human lives. Thus do we learn the grand secret that knowledge of God is not a conclusion of the intellect, but an attainment of the soul. A real inspiration has the mark of God upon it, and it cannot be duplicated. It is a Divine Original and the cleverest human imitation is so far behind it as to be both irreverent and ridiculous. Sometimes an inspiration is history and prophecy made contemporary in one lightning flash of divine glory! To feel it is not only to witness it, but also to know its truth. And to be the means of its communication to others is a privilege beyond description, for it is the sure sign of God transforming a human soul.

"The ways of His thoughts are as paths in a wood thick with leaves and one seeth through them but a little way."

CLEAN HOUSES, CLEAN HEARTS

Janet Hackney

Spring is house-cleaning time. If this is worthwhile in the material world, isn't it more important in the spiritual world? As we clean the closets and windows of our home, let's consider the condition of our hearts and our minds. Some people hoard old letters and souvenirs. Some hoard old opinions and prejudices. As we sweep out the cobwebs in the corners of our rooms, let's sweep out the grudges and slights stored in our minds. For what we store in our minds affects our actions for a long, long time. As we wash away the dirt on our mirrors and windows, let's wash away the remembered slights and thoughtless deeds and words that color our grudges and cloud our hearts. How can we expect God to forgive our sins if we don't forgive others? No man or woman should be judged by one single act or some thoughtless words.

How easily Jesus could have judged Peter after he denied Him three times when he was needed most. But He forgave him and gave him another chance beside the sea when He returned, after His resurrection. Three times He asked, "Peter, lovest thou me?" And three times He asked that Peter "Feed my sheep." This is how He wiped away the memory of Peter's denial and showed His faith in Peter's ability to accept a deeper discipleship. It is from our mistakes that we grow.

After the windows are clean, the sun pours in and lights the room. As we clear out old hurts and let in the light of God's love, our hearts are lighter and life takes on new meaning and depth. Let's clean out all fear, pride, sin, arrogance, temper, animosity, greed, jealousy, doubt, gloominess, selfishness, hatred, prejudice and impatience and make room for joy, faith, love, patience, and humility.

Dear Heavenly Father: Help us as we sweep our souls of old prejudices and hates. Fill us with Thy love and give us the wisdom to know that which is good. Help us to guard our tempers, thoughts and tongues that we may realize others are human also. Amen.

MY RELIGION

I SOMETIMES THINK we think too much about religion and not enough about spirituality. After all, what is religion? It is just a means to an end and that end is a re-uniting with God, whence we came. When we reach our goal, religion has served its purpose and we no longer need it. When we reach that exalted estate, when we can say with the Master "I and my Father are one," we realize that man is greater than religion, greater than the church, greater than the Bible. For then we come face-to-face with the truth that man is the crowning glory of His magnificent handiwork.

I know that all the power in the universe is centered within me, waiting and ever ready for me to call upon it, to put to use in carrying out my plans to which I have consecrated my life and my all--the enlightenment and spiritual advancement of the whole human race, ever mindful that, all life being one, we cannot help one without helping all and we cannot help another without helping ourselves, for that seems to me to be the Divine Law.

I am very happy in the path I have chosen, so it cannot be too wrong. I try to be ever mindful of my own divinity and therefore, when in need of help, I always turn inward for direction and with perfect, childlike faith. It never fails me. Then, too, I realize that with talent, privilege or any other divine gift, goes responsibility; and that whatever I have been endowed with by the grace of God, I owe to ALL. To hoard is to block the channel between God and myself, and prevent the free flow of God's help through me out into the world--and I, as I am lifted up, will lift others up with me. That seems to be my mission here on earth and that is the best way I can glorify God.

—Harry Halsey Starrett

MEDITATIONS

Mildred Long

NO MAN LIVES ALONE...

"No man lives to himself alone." This is an astounding fact, a mysterious, incomprehensible condition of existence. No matter how he may try, man can not escape God. No matter how much he may hate his fellowmen, man cannot deny relationship with them. Nor can he get away from the fact that his life has a bearing, for good or ill, on other lives. And in turn the lives of other people are making their impact upon his own whether he likes it or not. It is an inescapable reality that all life is bound together by invisible threads of spirit.

It is said that if you lift your hand you move the spheres. This slight movement of your hand sets in motion vibrations in the air which extend out beyond the stars. If this is true in the physical world, if ether is thus sensitized, what shall we say of the world of mind and spirit?

God is the author of all life. It is God's spirit that is breathed into our bodies and inspires our thinking. He is in all of us, giving us life and breath, and spiritual understanding. Therefore every living soul draws his breath from God. This makes us all partakers of His life whether we recognize this fact or not.

God is the author and creator of all thought, all comprehension, all inspiration. When we think, we use His power. When we speak, we cooperate with God to set His thought-waves in motion. When we listen to another's word, God gives us understanding. Life has touched life, thought has set in motion other thoughts. It goes on and on. It is all an expression of God's power.

I wrote a meditation which found publication. An announcement said that little magazine had a circulation of one and a quarter million around the world. Staggering! My little words have gone out encircling the globe. They proclaim my thinking, transmitting my spirit to others like myself who think and feel because we are a part of God and His creation.

A prayer group prays. We do not know the people: John, Mary, Peter, Anne. But God knows them. Our prayers set in motion that mysterious power we call "spirit."

Spirit pervades all life, all space, all time. Because we direct a blessing toward John by our cooperation with God in prayer, a change takes place in him. Inspiration creeps into his mind. Disaster is stayed because he stops the car, not knowing why he does so. Illumination suddenly causes him to do a certain thing or say a certain word. And if John happens not to be tuned in to the Spirit so he can get the blessing—wonder of wonders! someone else who is tuned in, whose identity is completely unknown to the pray-ers, receives the blessing. The trees wired with electricity on Christmas Tree Lane are all lighted by the turning of one switch. So prayer sets in motion electric currents, spiritual vibrations, that may reach to the ends of the earth.

What shall we do with this staggering conception: that my thought, my word, my breath, my gesture, my secret unspoken inspiration moves the universe?

With God's help I resolve: to think His thoughts, to speak only love and truth, to breathe out health, to point others to the true Light, to let the Holy Spirit of God breathe into me His inspiration so that all that goes forth from me will bring healing, Light, Love, and God's pure life to all mankind. So shall we be truly one in Spirit, true children of the Father. So shall we be truly brothers. So shall we fulfill God's purpose and bring in the Kingdom of God on earth.

* * *

THE SILENCE...

The Silence of the soul resting in God is not lifeless. It is vibrant like the early dawn, full of expectancy, full of anticipation and joyousness, full of activity.

The Silence holds within its grasp the whole of life. Here we meet God face to face. Here we let go of self and allow it to be swallowed up in God. Here we eat of the divine food and drink from the fountain of life. Here our past is redeemed and our future beckons. In these moments a new perspective is given, a new hope is born. Life takes on new meaning. As the bud begins to blossom into a rose, so now in this silence new growth takes place quietly, without pretension, without self-will.

It is a new life inspired and activated by God Himself into whose love and mercy we have committed ourselves.

In this Silence we lose something. Some of the grossness of humanity falls away. Some of the human desires let go their hold. The shadows of past sinning and imperfection vanish. The weight of guilt is gone.

Likewise we receive. Whatever of mortality is loosened from our consciousness, in its place we now have made room for more of God, more of His indwelling love and power. Alone with Him we take His hands and feel His power vibrate through our bodies. We feel His touch and receive healing for body, mind, and soul. We look into His eyes and beholding His tender compassion we fall to our knees in humble confession. Only the pure in heart can endure His searching gaze. The fire of His Spirit burns out the dross. And we allow and welcome this purification.

Then we pray: "Lord, I am ready. What do You have for me to do?" Holding ourselves in this willingness, we feel already the anticipation of the great summons. The horizon of our little lives widens. Light beckons us on ahead. And we go unafraid. Though all is as yet unrevealed before us, light directs and leads the way.

All of this transpires in the Silence. It is meaningful, vibrant, transforming, and healing. And we are made more fit to be His servants and the channels of His love. It is divine activity.

AFTER THE activity in the Silence, we begin to understand how it is possible to have rest in activity. That kind of rest which issues from the center of us where the Silence dwells.

It is said that at the center of the whirlwind there is not emough breeze to ruffle a baby's curl. So in the center of us—when we are centered in God—we find peace and rest. This rest is a source of strength and wisdom while outwardly we engage in activity.

While we work there goes on within us this constant communion with the Father who is present in the Silence within.

Sometimes He speaks to us. A hymn runs through our minds. A verse of Scripture flashes on the screen to give clear guidance. A special illumina-

tion is given for a particular need. While our bodies work for Him, our souls rest in His presence, in His love.

This is the kind of rest Jesus knew when He lay asleep in the boat in the midst of the storm. The rest of perfect faith, perfect confidence, perfect peace.

Such rest is possible for us only after we have spent much time in the activity of rest and have learned the secret of His indwelling power and Presence. Such rest is a divine gift.

How Beautiful is thy sweetness unto me,
O My Soul!

—*Cynthia Halpern*

To Christ

The True, the Beautiful, and Good in life,
Has oft been put in poems of the soul;
And wondrous words of love, divine, inspired,
Have poured from poet's heart in lofty strain.
But still I dare to fashion out of pain
A poem rare, alive, with spirit fired,
Transcending self, the Christly Life as goal—
Serenity distilled from inner strife.

A poem free of self I will create:
Its breath compassion, and its hunger God;
Its beauty kindness, giving love for hate;
Its virtue, understanding saint or clod.
When poem such as this my life portrays,
'Tis worthy to be Thine...to match Thy ways.

—Mark Halpern

THE SPIRIT OF HINDUISM

Swami Parampanthi

What is the essential spirit of Hinduism? The essential spirit of Hinduism is the awareness of a few fundamentals concerning man, nature and God. Its redeeming characteristic is a perpetual search after the universals of life. There is no denial in it; everything is upheld; all contradictions and conflicts are pervaded by a tranquil harmony.

I believe that the quintessence of Hinduism finds expression in three cardinal doctrines:

There is one, unitary Reality — or Brahman — pervading the whole universe in space and time, extending beyond indefinitely.

The creation in space and time, or the total universe of eternal flux, is a tiny part of that Reality and has a relative reality.

The soul in man is completely identical with that unitary Reality.

The first doctrine holds that the supreme Reality or Brahman is the basis, and both material and efficient cause of the universe. It is transcendent as well as immanent; it is the divine Ground of all things.

The second doctrine maintains that the universe in space and time, including all Life, is a partial and apparent projection of that Brahman. This projection is eternal in the sense that it maintains its continuity through the eternal law of recurrence. It is, therefore, not as real as the absolute Reality; neither is it an illusion like a castle in the air. In this sense it is visualized as neither real (in the sense Brahman is real) nor unreal (in the sense a castle in the air is unreal). This paradoxical, inexplicable situation is described as *Maya*.

The third doctrine preaches a complete identity between man and God, or soul and Brahman.

From these three primary doctrines all other doctrines and special characteristics of Hinduism have gradually evolved in course of time. They represent a specific way of life because in Hinduism a constant co-ordination between principle and action is an absolute necessity. The everlasting truths have to be re-discovered by each individual in actual awareness. So, the theories and ideas have no validity as codes of

spiritual life unless they pass into actual experiences and realizations in the life of aspirants.

Here again, facing the challenge of the true seekers, doctrines give rise to specific techniques and methods, ways and means. They are thus joined with Yoga and meditation, contemplation and study, spiritual practices and practical applications. In this way, an inner thread of unity leading to consummation binds them into a self-consistent and self-supporting system which is open to incessant verification in practice.

The ultimate aim of life, according to Hinduism, is the re-establishment of unity of the soul with Brahman. Temple ritual and worship, prayer, practice of techniques, study, meditation are directed inexorably to this one Goal without the slightest qualification. Yet in this one-pointed movement there is no rigidity or inflexibility of outlook and attitude. Out of a great pragmatic spirit the Hindu doctrines have received a plastic temper that takes into account the abilities and disabilities, the vigor and frailties, all the variform temperaments of human beings from all walks of life. So in Hinduism we find a prolific variety where the contemplation of the Impersonal Godhead exists side by side with the worship and adoration of the personal God, where many paths and means to liberation flourish for the good of people of diverse types, where extreme forms of renunciation co-exist with secular forms of life. But Hinduism insists on one point: that the supreme Goal of ALL is the awareness of the inherent divinity. Sooner or later, in this birth or in many births to follow, man must regain the divine status that he has temporarily lost.

There is no conflict in Hinduism between day to day existence and intensely spiritual life if the true seeker allows the divine reality in life to permeate his awareness of his specific station in life. Hinduism is convinced that the social, political and economic life of man must be guided by the higher tenets of religious life. Yet religious life is individualistic in Hinduism; it is a private affair of man and his soul; the responsibility of redemption is his through his own effort, through meditation and divine grace. The teacher gives direction but does not take a man by the

hand to the Goal. There is infinite time ahead for each individual; and the weak and the strong, the worst criminal and the saint — all have infinite time to work out their divine destiny through many births. Swami Vivekananda goes a step further and says that we all move, not from untruth to truth, but from lesser truth to greater truth, that the gradual, upward swing of creation is being constantly maintained by a cosmic destiny.

The reality and sanction of man's divinity come from the inherent nature of Man; the propulsion to growth is latent in him. Thus man's gradual transformation from the lower to the higher, from the sub-human to the human, and finally from the human to the divine is a constant process of a totally integrated Reality.

Yet religion cannot function in silent isolation of abstract thoughts or in impossible demands from men. Religion, in order to help man, in order to effect a total transformation of man, must reach out to him not with impossible demands but with plausible methods and means. Man's growth is unlimited but it begins with limitations, weaknesses and human situations. Therefore, Hinduism encourages a full renunciate as well as a man living in secular conditions to express their best regardless of the specific stations of both. When a child in a little village fashions a crude but simple clay image of a god or goddess to worship, Hinduism sanctions this simple adoration of the divine, knowing fully well that it is but a passing stage in the process of development. When a wandering monk meditates upon the Impersonal Godhead under the sky, going beyond the temple and the tumult of religious passion, creeds and dogmas, Hinduism sanctions that fact also. Thus Hinduism wants all, the criminal and the saint, the monk and the householder, the child and the grandfather, the outcast and the sinner, to proceed Godward by any means at their disposal. For Hinduism is convinced once and for all that the aim of life is a constant endeavor to manifest the innate divinity in man by the annihilation of ignorance which stands in the way of his identity with God.

BIRTH OF FREEDOM

Bess Foster Smith

We Americans are apt to think that Freedom was born at the same time as Democracy, that is, with the signing of the Declaration of Independence. But it would be nearer the truth to say that Freedom was born with the advent of Christianity and the rise of Western Civilization in the early centuries A. D.

It was as Christianity finally evolved through the struggles and martyrdom of leaders of this unpopular sect, that man began to see himself as containing a soul and it gave him a new dignity and a calmness of spirit in a confused world—one that was comparable with our own.

We might say that it began with the influence of St. Paul who impressed upon his followers the high precepts of these teachings. It thrived among the poor and oppressed. It developed in them a gentle loving-kindness and a strong tie for each other. It became an invulnerable weapon against oppression.

It was not brought about by any cut and dried formula. The early Christian Fathers did not get together in convention, planning a platform for coming generations to follow, as we are sometimes ignorantly inclined to believe.

They lived great distances and long centuries apart—more centuries than America has yet known and longer distances by foot or caravan or boat than is now around the world. They held to a great many points of difference, but each was wholly consecrated to what he believed as he interpreted the Christ ideal. He revealed this ideal through his sublimated thinking and a great deal of moral discipline in living. On two points only do we find them all in complete accord. They all believed in the brotherhood of man and the worship of a God who loved them in return.

Robert Payne says in his book, THE FATHERS OF THE WESTERN CHURCH: "When taken down from the cross, Christ's life had just begun. He conquered immense territories of the human spirit without stepping outside of Palestine and He remained, although dead, the living ruler of the conquered land." Payne goes on to explain that Christ's stay on earth was short. He spoke in parables and wry fables. He

hinted at stern laws of the Kingdom and performed miracles. It remained for the early church fathers to put in order His undocumented instructions. These Fathers of the Early Church interpreted His brief sayings and added a new dimension, Payne says, to the Domain of Holiness.

They fit the Mediterranean civilization to these sayings and kept it from falling apart and being abandoned to the barbarians. It was a miracle of alchemy. It made Christianity, as Payne says, "not a narrow creed, but a new way of life; not a song, but a symphony; not a slavery but a freedom."

St. Paul, himself, wandering about from one small group to another, preaching, admonishing and writing, was constantly moulding and shaping the doctrine to fit into western life. "The fruit of the Spirit," he said, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

And again in his immortal letter to the Corinthians, he said, "There abideth faith (in Christ), hope (of salvation), and love (of mankind), but the greatest of these is love."

St. Jerome added to love, wisdom. He was one of the finest scholars and writers of his time. He said, "The waters of life flow through books and the living force of civilization shows itself in style and learning." His own translation of the Bible (the Vulgate) has had a lasting effect on all translations that have followed it.

It was the influence of St. Ambrose, of Milan, that took religion from the ranks of the poor and made it a power over the seats of the mighty. He, in turn, influenced St. Augustine and the writings of St. Augustine, centuries later, inspired St. Thomas Aquinas.

One life touched another, one century after another, until the whole loaf was leavened. A succession of saintly giants stalked across the centuries.

And if, as philosophers say, the test of a civilization lies in its arts, then medieval Christianity, in spite of its being called the dark ages, still remains among the greatest. Their architecture, sculpture, tapestries and jeweled manuscripts have never been surpassed. In a sense, the early Church Fathers became the precursors of surrealism, which is symbolic art, such as mod-

ern art claims to be. Worship and feelings of holiness became attached to such symbols as the light through stained windows, the crucifix, and other sacred symbols.

These early experimenters, in their search for the perfect relation of man and God, came as close as men dare to the understanding of this relationship. They saw men who, (becoming Christians) were lifted up from mere chattel to a feeling of individuality because of a great hope in their hearts. They saw civilization saved from doom when hordes of barbarians swarmed over the earth and the Roman Empire fell apart. Without being aware of it there was being created a new culture—one which partook of the mysticism of the east (Christ) and the practical mind of the west. From this union Freedom, as we know it, was born to mankind.

These early Christians had no easy solution to the troubles of men. They had learned the hard way. But their adventures into spiritual matters and their demonstrations of the brotherhood of man should commend them to us now in these latter days, since we now, as then, in the words of St. Paul, "Wrestle not against flesh and blood, but against principalities, against powers, against rulers of darkness of this world. The weapons of our warfare are not carnal but mighty through God to the putting down of strongholds."

O GOD, OUR HELP IN AGES PAST

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Beneath the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thy arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Die at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.

—Isaac Watts.

UNITY WITH DIVERSITY

Dr. F. D. Meyer-Klugel

The essence of religious and philosophical truth is to be found in that which is universal and perennial, not in what is local and temporary, and it is the greatness of this unity that it is a unity with diversity. Plutarch emphasized this by saying: "We do not speak of the different gods of different peoples, of the gods as 'Barbarian' or 'Greek', but as common to all, though differently named by different peoples, so that for the One Logos that orders all things, and the One Providence that oversees them, there have arisen among different peoples different epithets and services, according to their different manners and customs."

In the New Testament it is the writer of the Epistle to the Hebrews who admits this unity. Though he is dominated by the idea of Christ's absolute uniqueness as the only begotten Son of God, and proclaims his superiority to all previous teachers of mankind, he commences his letter by saying that "many were the forms and fashions in which God spoke of old to the forefathers." Jesus himself never claimed uniqueness, or exclusiveness, for to have done so would have been inconsistent with his message of God's all-embracing Kingdom and His Fatherly Love for all His children.

Belief in a monopoly of any particular religious or philosophical ideology leads to nothing but strife, fanaticism and terror; and the intolerance with which certain religions have been preached and the savagery with which they have been enforced belongs to the most deplorable disgraces of human history.

There is deep wisdom in the ancient Eastern saying that "he who knows only one religion knows none." Thus Eastern mystics have rightly said: "If the follower of any particular religion understood the saying, 'The color of the water is the color of the vessel containing it', he would not interfere with the beliefs of others, but would perceive God in every form and in every belief," and "Since there are different ways of making the journey, no two soul birds will fly alike. Each finds a way of his own, on this road of mystic knowledge, one through the Great

Spirit, another through an idol."

The quarrels will cease when people learn to understand that the one Truth is split into many aspects, just as an optical prism breaks the white light into the colors of the rainbow from ultra-red to ultra-violet. If the divisions of the world are to be healed, the human family has to realize its unity in all diversity and has to cultivate what William Law called "a catholic spirit, a communion of saints in the love of God and all goodness, which no one can learn from what is called Orthodoxy, in particular churches, but which is only to be had by a total dying to all worldly views, by a pure love of God and by such unction from above as delivers the mind from all selfishness and makes it love truth and goodness with an equality of affection in every man, whether he is Christian, Jew or Gentile."

As William Law also said: "The chief hurt of a sect is this, *that it takes itself to be necessary to the truth*, whereas the truth is only then found when it is known to be of no sect, but as free and universal as the goodness of God and as common to all names and nations as the air and the light of this world."

Or as Radhakrishnan has summed up the case for this most urgent need for unity: "Truth speaks to us in varying dialects across continents and over centuries of history. Those who overlook this perennial wisdom, the eternal religion behind all religions, this timeless tradition, 'wisdom uncreated the same now that it ever was, and the same evermore' (St. Augustine), and cling to the outward forms and quarrel among themselves, are responsible for the civilized chaos in which we live. It is our duty to go back to this central core of religion, this fundamental wisdom which has been obscured and distorted in the course of history by dogmatic and sectarian developments."

Christianity is nothing unique. St. Augustine pointed this out: '*That which is called the Christian Religion existed among the Ancients, and never did not exist*, from the beginning of the human race until Christ came in the flesh, at which time the true religion, *which already existed*, began to be called Christianity'.

The understanding has to grow from within, as Radhakrishnan rightly says: "If religion is to become an ef-

fective force in human affairs, if it is to serve as the basis for a new world order, it must become more inward and more universal, a flame which cleanses our inward being and so cleanses the world. Then the barriers dividing men will break down.

There are important differences among the peoples of the world, but they are not fundamental differences. There are the same human feelings everywhere, the same emotions, the same cravings, and very similar ideas. All religion boils down to an inward urge for harmony with the Eternal Spirit, which is felt to be the Father or Mother of all creation, and in and through which all that has its being belongs together in an eternal brotherhood. It is the worship of this ONE who has become the many that unites all the religions of the world, and they have to transform themselves towards such universal faith or else they will fade away, choked by the accretions that they have allowed to form around themselves.

This prospect may not appeal to those who have vested interests in the dogmas and institutions which are separating the peoples of the earth from each other in their religious lives, but it is a goal for which an increasing number of men and women all over the world are working because they feel that the survival of the human race depends not on clinging to past traditions, but on future direction which—not withstanding all diversity—must be towards unity.

—From *The Voice of Ahinsa (Selections)*.

A BROTHERHOOD OF HUMANITY

We are all brothers—by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth—i.e., to the religion which suits each of us—let us unite to form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

—H. P. Blavatsky

DEVELOPING SPIRITUAL INTEGRITY

The world is filled with people of zeal and goodwill who long to save the world. Many of them devote themselves untiringly to bringing spiritual light to their particular world; but in the final analysis, the end of all their efforts is often futility and frustration, and even bitterness.

No one can ever help another except in proportion as he himself has arrived. No one can give spiritual help to anyone unless he himself is spiritually endowed. So for those who would help regenerate and save the world, forget doing good for the world, forget your fellowman and develop your own spiritual ability and capacity; and while you are doing that, let the world alone. Become spiritually endowed before you attempt to give your light to others. Establish your own spiritual integrity, your own spiritual identity, and then automatically you will become your brother's keeper.

—Joel S. Goldsmith

THE WILL OF GOD IS LOVE

"*Thy* will—the one perfect will—be done," is the answer for all our struggle, stress and strain. When this word rises spontaneously within us as our *own* word, the search is ended. Our true being has been one with this will throughout all time. The will of God is love, and this love ever draws us toward our eternal bliss and happiness. Our suffering comes from trying to pull away from our own good.

How simple is life at the heart of all things. Love is the motive, love the purpose, love the fulfillment. The will of God is *love*, and all life knows this when it awakens.

—*Vida Reed Stone*
—In her *CREATIVE LIVING*

CONTEMPLATION

Lord, in moments such as these,
The soul perceives and understands;
All conflicts are resolved,
All questionings answered,
All opposites are reconciled.

Here is a knowing beyond the mind,
In which the intellect can never share;
Nor sense, nor will, nor flux
Of the emotions invade its high
And hallowed realm.

I gaze upon a world's vast pain,
Cry out no more, nor inwardly revolt;
But hushed and humbled in Thy clear light,
The soul perceives and understands.

—Helen F. Bridgman

O MAN, consider thyself! Here thou standest in the earnest perpetual strife of good and evil; all nature is continually at work to bring forth the great redemption; the whole creation is travailing in pain and laborious working to be delivered from the vanity of time; and wilt thou be asleep?

Everything thou hearest or seest says nothing, shows nothing to thee but what either eternal light or eternal darkness has brought forth; for as day and night divide the whole of our time, so heaven and hell divide all our thoughts, words and actions. Stir which way thou wilt, do or design what thou wilt, thou must be an agent with the one or the other. Thou canst not stand still, because thou livest in the perpetual workings of temporal and eternal nature; if thou workest not with the good, the evil that is in nature carries thee along with it. Thou hast the height and depth of eternity in thee and therefore, be doing what thou wilt, either in the closet, the field, the shop or the church, thou art sowing that which grows and must be reaped in eternity.

—William Law

Book Review

I SPEAK FOR MYSELF, The Autobiography of John Haynes Holmes; Harper & Bros., N. Y., 1959; 308 pp; $4.50.

John Haynes Holmes had many interests and careers in a long life, but gained his greatest reputation as minister for fifty years of the Community Church of New York. Dr. Holmes writes as well as he spoke, and anyone who heard him speak remembers him as a forceful and vivid orator, one of the best of his time. He was a handsome, engaging man; a fearless and articulate champion of the rights of the oppressed and wronged; a man of consistent integrity and idealism, of enduring friendships and loyalties. The autobiography of such a man, if it is honest, as his is, is always a worthwhile book to read. As an interesting and highly readable personal testimony, I SPEAK FOR MYSELF can be widely recommended.

But the narrative of his life, his successful involvement in many causes, and his recollections of the great men he knew, become less significant than his conception of the ministry. In this crucial respect his book raises more questions than it answers.

To discharge the immense responsibilities of his role as spiritual guide and moulder of lives, a minister should have a strong spiritual leaning, a devotional nature, and an absolute conviction that the awakening of spirituality in others is a matter of unique importance. His vocation or 'call' to such a life should be unmistakable—to himself and to others.

Dr. Holmes went into religious life with motives that might have brought him into law, medicine, or politics. "As early as my sophomore year in college I chose the ministry...By sheer force of habit, I came to like the church. Its dignity was impressive and its power great." A second motive was his desire to emulate a certain minister of the time famed for his pulpit oratory. "Sunday after Sunday, as I listened to Dr. Savage, and thrilled to his radical thought clothed in such eloquent speech, I indulged myself in the audacious excitement of putting myself in the preacher's place." So motivated, he gained his first appointment as minister in a Boston Unitarian church at the age of 23! "Some reader," he confesses, "may miss any

mention of a 'call'. If I do not refer to such a supernatural summons, it is because I never experienced one ... This kind of spiritual visitation I never experienced."

In theological school, his primary interests were literary. He gives us the names of writers that impressed him but nothing about the works of great religious figures, whose writings throughout his life seem to have impressed him least of all. He states further: "On the shelves of my private library stand the complete works of Darwin, Wallace, Huxley, Spencer... I may perhaps lay claim to the boast that I am one of the few men alive in this country today who have read all of Herbert Spencer's writings...I was constantly turning back to his stupendous volumes and dipping into the sacred text here and there." Spencer has been a high priest of agnosticism for the past century. It is strange indeed that a man setting out to be a spiritual guide should deify such a writer, and others like him.

It was the same when he went to Europe: his first impulse was not to contact some great religious thinker, some spiritual leader, but to seek out leading political and literary figures and to immerse himself in their controversies.

At the most critical moment in his early career, it never occurred to him to try to make contact with God to guide him in his conflict. "I recall no reading, either in the Bible or any other book. I did not fall on my knees in prayer. Nothing could have been more abhorrent, at such a time as this, than my indulgence in any extravagances of the spirit." This is an astounding confession and suggests almost an antipathy to spiritual things.

From the outset he confused religion with oratory. He thought that by overpowering an audience with his eloquence he could best teach them religious truth. All the men he most admired—besides those famous in the fields of social reform and literature—were great orators, religious and political. And he wanted to be like them.

Always he returns to his favorite theme of oratory as the hallmark of the minister. (He calls it 'the fullest and freest expression of religious truth'!) The subject continually fascinates him. "A congregation will tolerate in their minister almost any delinquency short of treason and adultery, if only this

man is master of the spoken word...Whatever else we were or were not, we must be preachers. All else could be forgiven us, if only the Word was spoken with authority—and eloquence."

But can a man expound the Word if he has not first experienced it, heard it in the depths of his own soul?

At times he had some doubts about the validity of this passion. "It was through the quiet uplift of this church that I found myself to be a mystic; with inward powers of the spirit I was neglecting. I have often wondered where I might have been led had I given these powers release." One cannot help thinking that he would have been led to God. Then he could have led others to God.

He also reflects on all the things he might have done "had I not given the best strength of my life to social causes. Was I wise or foolish in doing what I did?" There can be but one answer to this. "Seek ye *first* the Kingdom of God... "—then the other things. First, spiritual realization and knowledge of God—then service to humanity. Dr. Holmes did not do this. He thought he could achieve the purpose of his ministry by losing himself in social action and reform, before he had made contact with his own inner self.

This fatal error was carried over in his leadership of the Community Church. It is an error not unique to him: the error of freeing a church of sectarian influences "and even Christian implications" and at the same time robbing it of the basic spiritual direction without which no religious movement can lead anyone to Truth or cause one man to change his life.

John Haynes Holmes was a moral and courageous man. At many crises in his life his conduct was wholly admirable. He can look back over a long and useful life of service, a life of principle and social achievement. But it has been the life of a social crusader, not that of a spiritual leader.

We must seek higher standards. The spiritual teacher's role is the most important one of all, perhaps the only indispensable role. It is the purity of such men, and their prayers and compassion for humanity, that keep us from rushing into the abyss of greed and self-destruction that we are always digging for ourselves. Only their spiritual power turns us back and leads us to resume the ascent to brotherhood and divine enlightenment. —*P.H.*

NOTICES and COMMENTS

SONG FOR PEACE. We have been asked by Mrs. Jill Jackson Miller of 260 El Camino Drive, Beverly Hills, Calif., to help publicize an unusual peace movement which she and her husband have successfully initiated, and are more than happy to do so. They have written a Song for Peace which in the last few years has been reprinted thousands of times and has been circulated around the world. The song begins: *'Let there be peace on earth, let it begin with me'*. This is a theme with which FELLOWSHIP IN PRAYER is in wholehearted sympathy. We wish Mrs. Miller and her husband every success in their project. Readers desiring further information should write to them directly... If we sound a note of caution it is because we recall that many other well-meaning peace movements have been unsuccessful, primarily because the people involved in them had not achieved a genuine state of peace themselves and, so, were unable to bring peace to others. For us, the key phrase in the Millers' song is: *'Let it begin with me'*. Let us first ground our own lives in peace and love, through the practice of prayer, faith and humility, and then we can successfully demonstrate the spirit of peace in our affairs. In this connection, we ask our readers to consider Joel S. Goldsmith's pertinent remarks on page 25 of this issue.

CONTRIBUTORS. Swami Parampanthi is the assistant minister at the Vedanta Centre in Cohasset, Mass., which has an associate center at La Crescenta, California. His distinctive and informative essay on 'The Spirit of Hinduism', on page 16, provides this issue with an interesting interpretation of one of the great non-Christian faiths and at the same time adds a new name to the list of FIP writers. We extend to him a very cordial welcome and hope to see more of his writing in future issues. The Swami has expressed enthusiasm for our work and has promised to write for us again... Helen F. Bridgman also makes her initial appearance in this issue with her finely-wrought poem on page 26, 'Contemplation'. Mrs. Bridgman, we are happy to say, will appear again in the June issue. From Los Angeles she writes to us: " We know that true prayer or meditation is the foundation of all spiritual life, whether it

be Christian, Vedantic, Buddhist, or whatever...I am hopeful that FELLOWSHIP IN PRAYER is bringing the best of these different spiritual traditions together and helping the thoughtful man to see that what unites him with others is far greater and more basic than what divides him on the surface."...Cynthia Halpern, also of Los Angeles, is the wife of Mark Halpern, a writer well known to FIP readers for his outstanding verse, stories and articles. Her lovely line on page 15 is like a poem in itself. Mrs. Halpern in the past year has been a great help to us in expanding our work on the West Coast...William Law (1686-1761) was one of the greatest English writers on spiritual themes and was himself a man of high spiritual realization. His passionate summons on page 26 is characteristic of his writing. His most important years were spent in studying and interpreting the works of Jacob Boehme (1575-1624), whom we quote on page 5. Many regard Boehme as the greatest of Protestant mystics and one of the supreme western mystics of all time...The illuminating articles by Evelyn Underhill and Dr. F. D. Meyer-Klugel in this number were taken from recent issues of RELIGIOUS DIGEST. Dr. Meyer-Klugel is a noted British writer in the field of religious thought. Evelyn Underhill gained world renown in the early years of the century for her luminous and authoritative writings on religious figures and the spiritual life... Again we wish to call attention to RELIGIOUS DIGEST, an attractive, very substantial quarterly edited and published by K. Ramachandra at Jayanthipura, Talangama, Ceylon. In our opinion there is no finer publication of its type anywhere. Individual issues may be obtained for 50¢...Readers who have appreciated Joel S. Goldsmith's books will be happy to know that his latest book is being published in mid-April. We hope to review it next time.

BAHA'I FAITH. We considered printing an interpretive piece on the Baha'i Faith in this issue but space did not permit. In June we plan to present several pages on the philosophy and background of this important new religion.

EASTER GREETINGS. May the blessings of this Spring season of hope and rebirth go to everyone. May it remind us that the spirit of renewal can overcome all the forms of death.

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RESURRECTION THROUGH PRAYER

True prayer has opened earth bound eyes
And brought to restless hearts release,
For in God's Presence Heaven lies
And in communion there is peace.

True prayer has opened wide a door
Through which we gaze on pastures green
And sights invisible before
Are now revealed, in beauty seen.

As though a banner were unfurled,
Through prayer the cosmic love now born,
Claims for Love the whole wide world,
For this is resurrection Morn.

—Jessie Louise Salls

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